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A  
CATECHISM  
Containing  
The Substance of the  
*Christian Religion*  
IN THE  
WORDS and PHRASES  
OF  
SCRIPTURE.

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A

## CATECHISM.

**Q.** *How came the Heavens and the Earth to be?*

**A.** In the beginning God created the Heavens and the Earth. *Gen. 1. 1.*

**Q.** *How came your self to be, and the rest of Mankind?*

**A.** God made of one Blood all Nations of men for to dwell on all the face of the Earth. *Acts 17. 26.*

**Q.** *Why did God create all things?*

**A.** For his pleasure (or the fulfilling of his Will) they are and were created. *Rev. 4. last.*

**Q.** *Why did God make your self and all men?*

**A.** That we might seek the Lord (that is, do his will and enjoy his favour.) *Acts 17. 27.*

**Q.** *Who preserveth you, and bestoweth upon you the good things you enjoy?*

**A.** (a) The Lord preserveth both Man and Beast. (b) He giveth unto all life and breath and all things.

(a) *Psal. 36. 6.* (b) *Acts 17. 25.*

**Q.** *What good things hath God bestowed upon you?*

**A.** If I should declare and speak of them they are more than can be numbred. *Psal. 40. 5.*

**Q.** *What doth God require of you for his wonderful goodness and loving kindness to you?*

**A.** He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God *Micah 6. 8.*

**Q.** You have told me that God made and preserveth the world, doth he not also Govern it and all things therein?

**A.** (a) God judgeth the People righteously, and governs the Nations upon earth. (b) He hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.

(a) *Psal. 67. 4.* (b) *Psal. 103. 19.*

**Q.** Is there any more than one God?

**A.** There is none other God but one. *1 Cor. 8. 4.*

**Q.** What is said of the Father, the Son, and the Holy Ghost?

**A.** It is said, that these three are one, *1 Joh. 5. 7.*

**Q.** Can you perfectly understand what God is?

**A.** I cannot by searching find out God, I cannot find out the Almighty to perfection. *Job. 11. 7.*

**Q.** How hath God discovered himself to Mankind?

**A.** The Invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead, so that the Heathens themselves are without excuse: And that which may be known of God is manifest in them, for God hath shewn it unto them. *Rom. 1. 20, 19.*

**Q.** Hath God made himself known any otherwise than by his Works of Creation and Providence?

**A.** Yes, He spake in times past to the Fathers by the Prophets, and hath in these last days spoken to us by his Son. *Hebr. 1. 1.*

**Q.** What do the Holy Scriptures inform us concerning God's Nature and Perfections?

**A.** The holy Scriptures inform us that (a) God is a Spirit, who is (b) from everlasting to everlasting, (c) most holy, (d) most good and merciful, (e) most just, (f) most faithful, (g) most wise, and (h) most powerful.

(a) *Joh. 4. 24.* (b) *Pf. 90. 2.* (c) *Rev. 4. 8.* (d) *Mat. 19. 17.* *Pf. 103. 8.* (e) *Pf. 11. 7.* (f) *Deut. 7. 9.* (g) *Pf. 147. 5.*

(h) *Luke 18. 27.* *Dan. 4. 35.*

**Q.** What do you understand by God's being a Spirit?

**A.** I understand by God's being a Spirit, that he (a) hath not flesh and bones, (b) is invisible, and no man hath seen or can see him (with the eyes of his body) (c) and



(c) and that there is no likeness that we can compare unto him.

(a) *Luke 24. 39.* (b) *1 Tim. 1. 17. Chap. 6. 16.*

(c) *Esay 40. 18.*

Q. *What learn you from God's being a Spirit?*

A. I learn from God's being a Spirit that he must be worshipped in Spirit and in Truth. [*Or with the Soul as well as the Body.*] *Jo. 4. 24.*

Q. *What learn you from his being invisible, &c?*

A. I learn from his being invisible, that we should take good heed to our selves, lest we make to our selves any likeness to worship him, or graven images. *Deut. 4. 15, 16. Ex. 20. 45.*

Q. *What do you understand by God's being most Holy?*

A. I understand by God's being most Holy, (a) that the way of the wicked is abomination to the Lord, and that (b) he cannot be tempted with evil, neither tempteth he any man.

(a) *Prov. 15. 9.* (b) *Ja. 1. 13.*

Q. *What understand you by God's being most Good?*

A. I understand by God's being most Good, that (a) he is good unto all, (b) and satisfies the desire of every living thing, (c) and giveth to all men liberally and upbraiddeth not.

(a) *Pf. 145. 9.* (b) *verse 16.* (c) *Ja. 1. 5.*

Q. *What understand you by God's being most Merciful?*

A. I understand by God's being most Merciful, (a) that his tender mercies are over all his works, (b) that he is full of compassion and long suffering, forgiving Iniquity, Transgression and Sin: (c) That he is not willing that any should perish, but that all should come to Repentance: (d) And doth not afflict willingly, nor grieve the Children of Men.

(a) *Pf. 145. 9.* (b) *Exod. 34. 67.* (c) *2 Deut. 3. 9.*

(d) *Lam. 3. 33.*

Q. *What is meant by God's being most Just?*

A. By God's being most Just, is meant, (a) that he is no Respector of Persons, but in every Nation he that feareth him, and worketh righteousness is accepted of him.

(b) That

(b) That God the Judge of all the Earth will do right, and (c) that he will not lay upon man more than is right.

(a) *Acts* 10.34. (b) *Gen.* 18.25. (c) *Job* 34.23.

Q. *What is meant by God's being most True and Faithful?*

A. By God's being most True and Faithful is meant, that (a) he cannot lye, (b) and that he keepeth Covenant and Mercy to them that love him and keep his Commandments.

(a) *Titus* 1.2. (b) *Dan.* 9.4.

Q. *What is meant by God's being most Wise?*

A. By God's being most Wise is meant, that (a) he understandeth our thoughts afar off, and is acquainted with all our ways: (b) And that his Judgments are unsearchable, and his ways past finding out.

(a) *Pf.* 139.2,3. (b) *Rom.* 11.33.

Q. *What understand you by God's being most Powerful?*

A. By God's being most Powerful I understand, (a) that with him nothing is impossible, and (b) that he doth whatsoever he pleases in Heaven and in Earth.

(a) *Luke* 1.37. (b) *Pf.* 135.6.

Q. *Now because that knowledge which leads not to practice is but little worth, tell me what Duties you learn from these several Attributes or Perfections of the Divine Nature. And first, what learn you from the unspotted Purity and Holiness of God?*

A. I learn from the Purity and Holiness of God, that (a) as he who hath called me is holy, so ought I to be holy in all manner of Conversation, (b) and to purify my self as God is pure.

(a) *1 Pet.* 1.15. (b) *1 Jo.* 3. 3.

Q. *What learn you from the infinite Goodness and Mercy of God?*

A. (a) The Goodness of God leadeth me to Repentance, (b) and to love the Lord my God with all my Heart and Soul; and (c) I learn that I ought to be merciful as my Heavenly Father is Merciful.

(a) *Rom.* 2.4. (b) *Mark* 12.30. (c) *Luke* 6. 36.

Q. *What learn you from God's Justice and Righteousness?*

A. I learn

A. I learn from God's Justice and Righteousness four things.

Q. *What are they?*

A. First, (a) That I should humble my self under the mighty hand of God, and accept of the punishment of mine iniquity.

Secondly, (b) That I should pass the time of my sojourning here in the fear of God, who without respect of Persons judgeth according to every mans work.

Thirdly, (c) That I should not go beyond or defraud my Brother in any matter, the Lord being the Avenger of all such.

Fourthly, (d) That I should not avenge my self, but commit my self to him that judgeth righteously.

(a) 1 Pet. 5. 6. Lev. 26. 41. (b) 1 Pet. 1. 17. (c) 1 Thes. 4. 6. (d) Rom. 12. 19. 1 Pet. 2. 53.

Q. *What doth God's Truth and Faithfulness teach you?*

A. God's Truth and Faithfulness teach me three things.

Q. *What are they?*

A. (a) First, to speak the truth in my Heart, lying Lips being an abomination to the Lord.

Secondly, (b) To trust in the Lord and do good.

Thirdly, (c) To hold fast the Profession of my Faith without wavering, he being faithful that hath promised; and (d) to commit the keeping of my Soul to him in well-doing as to a faithful Creator, when I suffer according to the Will of God.

(a) Ps. 15. 2. Prov. 12. 22. (b) Ps. 37. 3. (c) Heb. 10. 23.

(d) 1 Pet. 4. 19.

Q. *What doth God's infinite Wisdom teach you?*

A. God's infinite Wisdom teacheth me: First, (a) that I ought not to be wise in my own Conceit, nor lean to my own Understanding, knowing that the Wisdom of this World is Foolishness with God.

Secondly, (b) it teacheth me whatsoever I do, to do it heartily, as to the Lord and not unto Men, because the Lord searcheth all hearts.

(a) Rom. 12. 16. Prov. 3. 5. 1 Cor. 3. 19. (b) Col. 3. 23. 1 Chron. 28. 9.

*Q. What learn you from Gods infinite Power ?*

*A. I learn from Gods infinite Power : First, (a) that I ought to fear him and tremble at his Presence.*

*Secondly, (b) that I ought to trust in him, being fully perswaded, that what he hath promised, he is able also to perform.*

*(a) Mat. 10. 28. Jer. 5. 22. (b) Ps. 56. 4. Rom. 4. 21.*

*Q. Having given me an account of your knowledge concerning God the Father, I next ask you what you think of the knowledge of Jesus Christ : is this also necessary ?*

*A. Yes verily : For this is Life Eternal to know the only true God and Jesus Christ, whom he hath sent. Job. 17. 3.*

*Q. What moved God the Father to send Jesus Christ ?*

*A. God who is rich in Mercy for his great Love wherewith he loved us, did shew the Riches of his Grace, in his kindness towards us, through Jesus Christ. Eph. 2. 4, 7.*

*Q. For what purpose did God send his Son Jesus into the World ?*

*A. (a) We know that he was manifested to take away our sins, (b) And God sent not his Son into the World to condemn the World, but that the World through him might be saved : (c) and have everlasting life.*

*(a) 1 Joh. 3. 5. (b) Joh. 3. 17. (c) Chap. 2. 16.*

*Q. Have all men then sinned, and by sin deserved death ?*

*A. (a) All have sinned and come short of the Glory of God, (b) And the Wages of Sin is Death.*

*(a) Rom. 3. 23. (b) Rom. 6. 23.*

*Q. What is sin ?*

*A. Sin is the Transgression of the Law. 1 Joh. 3. 4.*

*Q. Did not God make Man upright ?*

*A. God hath made Man upright, but he hath sought out many inventions. Eccl. 7. 29.*

*Q. Who of Mankind committed the first sin ?*

*A. Our first Parents Adam and Eve.*

*Q. What sin did they commit ?*

*A. They did eat of the Tree, whereof God commanded that they should not eat. Gen. 3. 6, 11, 12.*

*Q. 11*

Q. Who tempted them to this sin?

A. The Serpent (that is, the Devil) beguiled Eve and she did eat, and she gave to Adam of the Tree, and he did eat, Gen. 3.13.12.

Q. By what temptation did the Serpent prevail with Eve?

A. The Serpent said unto the Woman, you shall not surely die: For God knows that in the day ye eat thereof, then your Eyes shall be opened: and ye shall be as Gods, knowing good and evil. And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruit thereof and did eat, and gave also to her Husband with her, and he did eat. Gen. 3.4.5.6.

Q. What did follow upon Adam's Sin?

A. By that one Man, Sin entered into the World, and Death by Sin; and to Death passed upon all Men for that all have sinned. Rom, 5. 12.

Q. What did Christ when he was upon Earth to save us from sin, and the punishment due to it?

A. (a) Christ, first, made known to us all things that he had heard from his Father.

Secondly, (b) he left us an Example that we should follow his steps.

Thirdly, (c) he was made a Curse, (Or, Died on the Cross for us) and (d) gave himself for us an Offering and a Sacrifice to God for a sweet smelling Savour.

(a) Job. 15.15, (b) 1 Pet. 2.21. (c) Gal. 3.13. (d) Eph. 5.2.

Q. What do the Apostles of Christ declare concerning him?

A. They declare that (a) he is the only begotten Son of the Father, (b) and God blessed for ever, (c) that he was Conceived of the Virgin Mary by the Holy Ghost, (d) that he went up and down doing good, (e) that he was approved of God by Miracles, Wonders and Signs, (f) that he was in all points tempted like as we are, yet without sin, (g) that he died for our sins, and was buried

buried and rose again the third day; (h) and was received up into Heaven, and sat at the right hand of God (i) and that from thence he shall come again, (k) to judge the Quick and Dead, (l) at the end of the World.

(a) *Joh. 1. 14.* (b) *Rom. 9. 5.* (c) *Luke 1. 31, 35.* (d) *Acts 10. 38.* (e) *Acts 2. 22.* (f) *Hebr. 4. 15.* (g) *1 Cor. 15. 3. 4.* (h) *Mark 16. 19.* (i) *Acts 1. 11.* (k) *Ch. 10. 42.* (l) *Mat. 13. 40.*

*Q. What doth Christ now he is in Heaven to save us from Sin and Misery.*

*A.* (a) He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. And (b) we have an Advocate with the Father Jesus Christ the Righteous.

(a) *Heb. 7. 25.* (b) *1 Joh. 2. 1.*

*Q. For whom of Mankind did Christ die?*

*A.* (a) He gave himself a Ransom for all: (b) He is the propitiation for our Sins, and not for ours only, but also for the Sins of the whole World: (c) He tasted death for every man: (d) And as by the Offence of one judgment came upon all Men to Condemnation, even so by the righteousness of one, the free gift came upon all Men, to justification of life.

(a) *1 Tim. 2. 6.* (b) *1 Joh. 2. 2.* (c) *Heb. 2. 9.* (d) *Rom. 5. 18.*

*Q. Is there nothing for us to do, that we may receive forgiveness of Sin, and Eternal Life through Christ?*

*A.* God forbid I should think so, for the Scripture telleth us, that (a) we must repent and be converted that our sins may be blotted out, and (b) that so God loved the World, that he gave his only begotten Son, that whosoever believes in him should not perish but have Everlasting Life. (c) And that he is the Author of Eternal Salvation to them that obey him.

(a) *Acts 3. 19.* (b) *Joh. 3. 16.* (c) *Heb. 5. 9.*

*Q. Shall that willingness to obey God's Commandments be accepted, which only produceth weak endeavours?*

A. No, but we must strive to enter in at the Strait Gate, because many will seek, (a) *in an idle lazy manner,* to enter in and shall not be able.

(a) *Luke 13. 24.*

Q. *then we must repent and believe, and obey the Gospel, or we shall receive no benefit by the death of Christ?*

A. (a) Except we repent we shall all perish: (b) And he that believeth not shall be damned: (c) And this is the Condemnation, that a Light is come into the World, and men love Darkness rather than Light, because their deeds are evil.

(a) *Luke 13. 3. (b) Mark 16. 16. (c) Joh. 3. 19.*

Q. *Is it not sufficient if we obey some of Christ's Precepts; or is it necessary that we obey them all?*

A. Yes verily, (a) for he that keepeth the whole Law, and yet offends in one point, [*or allows himself in disobedience to some one Law*] is guilty of all. [*Or is liable to the same Punishment for kind that is due to the breach of all.*]

(a) *James 2. 10.*

Q. *Will not Faith at all profit us except it be joyned with Repentance and Obedience to Christ's Precepts?*

A. No surely, (a) For Faith without Works is dead being alone: And (b) the Devils believe and tremble.

(a) *Jam. 2. 17, 20. (b) Vers. 19.*

Q. *Seeing that Justification or Pardon of Sin is several times ascribed to Faith, and Faith is said to be imputed for Righteousness, what kind of Faith do the Scriptures mean?*

A. The Scriptures mean such a Faith as (a) purifies the heart, (b) and worketh by love.

(a) *Acts 15. 9. (b) Gal. 5. 6.*

Q. *What is that Repentance that shall obtain mercy?*

A. That Repentance that shall obtain mercy is (1) the forsaking our wicked ways and thoughts, and returning to the Lord, (b) and doing Works meet for it.

(a) *Esay 55. 7. (b) Acts 26. 20.*

Q. *Can you by your believing, repenting, and doing good Works deserve at God's hands the Pardon of your Sins and Eternal Life?*

A. No:

A. No, (a) but when we have done all those things that are commanded, we must say that we are unprofitable Servants : (b) And not by Works of Righteousness which we have done, but according to his mercy he saved us, (c) and the riches of his grace.

(a) *Luke. 17. 10.* (b) *Titus 3. 5.* (c) *Eph. 1. 6, 7.*

Q. *What is the substance of those Duties which the Gospel of Christ requires of you ?*

A. The Grace of God, that bringeth Salvation to men, hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present World. *Titus 2. 11, 12.*

Q. *What is it to live Godly ?*

A. To live Godly is (a) to serve the Lord with gladness, and (b) to worship him with fear and reverence, (c) and in all our ways to acknowledge him.

(a) *Pf. 100. 2.* (b) *Heb. 12. 28.* (c) *Prov. 3. 6.*

Q. *Is God alone to be worshipped, or may we also give religious worship to Saints and Angels, as the Papists do ?*

A. It is written, thou shalt worship the Lord thy God, and him only shalt thou serve, *Matth 4. 10.*

Q. *What is it to live Soberly ?*

A. To live Soberly, is to abstain from these works of the Flesh, (a) Adultery, Fornication, Uncleaness, Lasciviousness, Hatred, Wrath, Strife, Seditions, Heresies, Envyings, Drunkenness, Revellings, and such like : and (b) Covetousness (or setting our affections upon things below) which is Idolatry.

(a) *Gal. 5. 19, 20, 21.* (b) *Col 3. 5.*

Q. *What is it to live Righteously ?*

A. To live Righteously is, whatsoever I would that men should do unto me, to do even so unto them, for this is the Law and the Prophets. *Mat. 7. 12.*

Q. *What is your duty towards the King and the higher Powers ?*

A. My duty towards the King and the higher Powers is to (a) pray for him, and all that are put in Authority under him, (b) to honour Him and them (c) and to be subject unto them.

(a) *1 Tim. 2. 2.* (b) *1 Pet. 2. 17.* (c) *Rom. 13. 1.* Q. *Why*



Q. *Why must we be subject to them?*

A. We must needs be subject not only for Wrath Or, for fear of their Sword) but also for Conscience like, Rom. 13.5.

Q. *How doth Conscience towards God oblige us to be subject?*

A. Because there is no Power but of God, the Powers that be are ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.

Rom. 13.1.2.

Q. *But must you yield active obedience to your Governours, if they should require of you what God hath expressly forbidden?*

A. Whether it be right in the sight of God, to hearken unto men more than unto God, judge ye. Acts 4.19.

Q. *What is your duty towards the Bishops and Spiritual Governours and Teachers which Christ hath set over his Church.*

A. My duty is to obey them that have the Rule over me, and submit my self, for they watch for our Souls as those that must give account. Heb. 13.17.

Q. *What other duties do you owe to them?*

A. I am also to (a) esteem those that are over us in the Lord and admonish us, very highly in love for their Works sake. And (b) he that is taught in the Word should communicate to him that teacheth in all good things.

(a) 1 Thes. 5.12, 13. (b) Gal. 6.6.

Q. *Is it lawful for you to publish the Faults of your Civil or Ecclesiastical Governours?*

A. It is written, Thou shalt not speak evil of the Ruler of thy People. Acts 23.5.

Q. *This puts me in mind to ask you, whether that Man can be Religious who bridleth not his Tongue?*

A. If any Man among you seemeth to be Religious, and bridleth not his Tongue, but deceiveth his own heart, this Man's Religion is vain. James 1.26.

Q. What

Q. *What is the duty of Children towards their Parents?*

A. 'Tis the duty of Children to (a) honour their Father and Mother, which is the first Commandment with Promise: (b) And to obey them in all things, for this is well-pleasing unto the Lord.

(a) Eph. 6. 2. (b) Col. 3. 20.

Q. *What is the duty of Parents towards their Children?*

A. 'Tis the duty of Parents not to provoke their Children to wrath, but to bring them up in the nurture and admonition of the Lord. Eph. 6. 4.

Q. *What is the duty of Servants towards their Masters?*

A. 'Tis the duty of Servants to be obedient to their own Masters, and to please them well in all things, not answering again, nor purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things. Tit. 2. 9, 10.

Q. *What if they have froward Masters, must they be subject to such?*

A. They ought to be subject to their Masters with fear, not only to the good and gentle, but also to the froward. 1 Pet. 2. 18.

Q. *How should Servants obey their Masters?*

A. They should obey their Masters not with Eye Service, as Men-pleasers, but in singleness of Heart, fearing God. Col. 3. 22.

Q. *What encouragement have Servants thus to obey their Masters?*

A. Of the Lord they shall receive the Reward of their Inheritance, for they serve (in so doing) the Lord Christ. Col. 3. 24.

Q. *What encouragement have they to suffer patiently for froward Masters?*

A. This is thank-worthy, if a Man for Conscience toward God endure grief, suffering wrongfully, and when we do well and suffer for it, we take it patiently, this is acceptable with God. 1 Pet. 2. 19. 20.

Q. *What is the duty of Masters towards their Servants?*

A. 'T

A. 'Tis the duty of Masters (a) to give to their Servants that which is just and equal: (b) And to forbear threatening.

(a) Col. 4. 1. (b) Eph. 6. 9.

Q. Why should they do so?

A. Because they have also a Master in Heaven, neither is there respect of Persons with God. Col. 4. 1.

Q. What is the duty of Husbands towards their wives?

A. 'Tis the duty of (a) Husbands to love their Wives, and not be bitter against them. Col. 3. 19.

Q. How should Husbands love their wives?

A. They should love them (a) as Christ loved the Church, and gave himself for it: And (b) so ought men to love their Wives as their own Bodies.

(a) Eph. 5. 25. (b) Vers. 28.

Q. Ought not Husbands to dwell with their wives?

A. A Man ought to forsake Father and Mother, and to cleave to his Wife, and they two shall be one flesh. Mar. 19. 5.

Q. What is the duty of wives towards their Husbands?

A. 'Tis the duty of Wives to (a) see that they reverence their Husbands, and (b) submit unto them as unto the Lord.

(a) Eph. 5. 33. (b) Vers. 22.

Q. Why should they do so?

A. Because the Husband is head of the Wife, even as Christ is the Head of the Church. Eph. 5. 23.

Q. What if the Husband be an Infidel or wicked man?

A. St. Peter saith, yee Wives be in subjection to your own Husbands, that if any Obey not the word, they also may without the word be won by the Conversation of the Wives, while they behold your Chast Conversation coupled with fear. 1 Pet. 3. 1.

Q. How should you behave your self towards the Aged?

A. I ought to (a) rise up before the hoary head, and to honour the face of the Old Man: (b) For the hoary head is a Crown of Glory, if it be found in the way of Righteousness.

(a) Lev. 19. 32. (b) Prov. 16. 31.

Q. What is your duty towards Strangers?

A. I

A. I may not be forgetful to entertain Strangers, for thereby some have entertained Angels unawares. *Heb. 13. 2. Mat. 25. 35.*

Q. *What is your duty towards the Poor and Needy?*

A. I ought to be (a) pitiful towards them, and (b) tender hearted, (c) and to remember them that are in bonds as bound with them, and them which suffer adversity, as being my self also in the Body.

(a) *1 Pet. 3. 8.* (b) *Eph. 4. 32.* (c) *Heb. 13. 3.*

Q. *Is it enough to pity them and to be sorry for their condition?*

A. By no means, (a) for if a Brother or Sister be naked and destitute of daily food, and I say to him depart in peace, be you warmed and filled, but give them not those things which are needful to the body, what doth it profit? Therefore (b) to do good and communicate I may not forget, for with such Sacrifices God is well pleased.

(a) *Jam. 2. 15, 16.* (b) *Heb. 13. 16.*

Q. *Ought he to give Alms who gets his living by the labour of his hands?*

A. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give him that needeth. *Eph. 4. 28.*

Q. *For what end should you give Alms?*

A. My light should so shine before men, that they may see my good works, and glorifie our Father which is in Heaven. *Mat. 5. 16.*

Q. *For what end may you not give Alms?*

A. I (a) may not do my Alms before Men to be seen, (b) or have glory of them, otherwise I have no reward of my Father which is in Heaven.

(a) *Mat. 6. 1.* (b) *Vers. 2.*

Q. *What if you find your self strongly tempted to vain-glory, and to desire the praise of men in giving your Alms?*

A. In that case, my left hand should not know what my right hand doth. [ Or, I should give very secretly. ] *Matth. 6. 3.*

Q. *With*

Q. *With what mind ought you to give?*

A. I ought to be ready to distribute, and willing to communicate, not to give grudgingly or of necessity, for God loveth a chearful giver. 1 Tim. 6. 18. 2 Cor. 9. 7.

Q. *Can a man love God who refuseth to relieve the needy, when he is able?*

A. Who so hath this Worlds Goods and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 Joh. 3. 17.

Q. *What then is pure and undefiled Religion?*

A. Pure Religion and undefiled before God and the Father is this, to visit the Fatherless and Widows in their affliction, and to keep our selves unspotted from the world. Jam. 1. 27.

Q. *To whom ought you to do good?*

A. As we have opportunity we must do good unto all men, especially to them who are of the Household of Faith. Gal. 6. 10.

Q. *What encouragement have you to be merciful and charitable?*

A. (a) Blessed are the merciful, for they shall obtain mercy: And (b) if we are rich in good Works, we shall lay up for our selves a good foundation against the time to come, that we may lay hold of Eternal Life.

(a) Mat. 5. 7. (b) 1 Tim. 6. 19.

Q. *Are there not Promises of Temporal good things also to the Merciful and Charitable?*

A. Yes: (a) Blessed is the man that considereth the poor, the Lord will deliver him in time of trouble: the Lord will preserve him and keep him alive, and he shall be blessed upon the Earth: (b) And his seed is blessed.

(a) Ps. 41. 1, 2, 3, &c. (b) Ps. 37. 26.

Q. *What was David's observation concerning the merciful man?*

A. David saith, I have been young and now am old, yet have I not seen the Righteous [Or, merciful man] forsaken, nor his seed begging bread. Ps. 37. 25.

Q. *What was his Son Solomon's observation?*

**A.** There is that scattereth and yet encreaseth, and there is that withholdeth more than is meet, but it tendeth to Poverty. *Prov. 11.24.*

**Q.** But you believe that God may in faithfulness for great and wise ends, suffer a merciful and good man to fall into afflictions, notwithstanding the forementioned Promises?

**A.** Yes: (a) For we know all things work together for good unto them that love God: (b) And these light Afflictions which are but for a moment, work for them a far more exceeding and eternal weight of glory.

(a) *Rom. 8.28.* (b) *2 Cor. 4.17.*

**Q.** You have well told me your duty towards the Poor and Needy, God grant that you practice it: tell me next your duty towards your Brother that hath offended you?

**A.** We ought to forbear one another, and forgive one another, even as God for Christ's sake hath forgiven us. *Col. 3.12. Eph. 4.32.*

**Q.** How oft shall thy Brother Sin against thee, and thou forgive him, till seven times?

**A.** Yes: until Seventy times seven. *Mat. 18.22.*

**Q.** What if you do not forgive your Brother his Trespases?

**A.** Neither will my Heavenly Father forgive me my Trespases. *Mat. 6.15.*

**Q.** What is your duty towards your Brother that hath offended God?

**A.** I must not hate my Brother in my heart, but in any wise rebuke my Neighbour and not suffer sin upon him. *Lev. 19.17.*

**Q.** What encouragement have you so to do?

**A.** If any Man err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. *Jam. 5.20.*

**Q.** How should we reprove our sinning Brother?

**A.** If any man be overtaken in a fault, they that be Spiritual should restore such a one with a Spirit of meekness, considering themselves lest they also be tempted. *Gal. 6.1.*

**Q.** Is it not your duty to be as favourable as may be in judging your Brother?

**A.** O

A. Our Lord hath said, (a) judge not that ye be not judged: For with what judgment ye judge ye shall be judged. And, (b) who art thou that judgest another mans Servant, to his own Master he standeth or falleth.

(1) Mat. 7. 1, 2. (b) Rom. 14. 4.

Q. How ought those that are strong and knowing to behave themselves towards the weak and ignorant?

A. They that are strong ought to bear the infirmities of the weak, and not to please themselves. Rom. 15. 1.

Q. What is your duty towards your Enemies?

A. 'Tis my duty to love mine Enemies. Mat. 5. 44.

Q. How should you shew your love to your Enemies?

A. By (a) not rendring evil for evil, or railing for railing, but contrariwise, blessing: (b) And by overcoming evil with good.

(a) 1 Pet. 3. 9. (b) Rom. 12. 21.

Q. What Arguments have we to love and do good to our Enemies?

A. (a) God commendeth his Love towards us in that while we were yet sinners Christ died for us: And (b) so shall we be the Children of our Father which is in Heaven: For he makes his Sun to rise on the evil and on the good, and sendeth Rain on the just and on the unjust; (c) And is kind to the unthankful and to the evil.

(a) Rom. 5. 8. (b) Mat. 5. 45. (c) Luke 6. 35.

Q. By the answers you have given I perceive you are far from imagining that the grace of the Gospel doth excuse us from good Works.

A. We are created in Christ Jesus unto good Works which God hath before ordained that we should walk in them. Eph. 2. 10.

Q. Is it sufficient to do good Works with our Outward Man?

A. No, but if any man be in Christ (Or, a true Christian) he is a new Creature. 2 Cor. 5. 17.

Q. What is it to be a new Creature?

A. To be a new Creature, is to be (a) renewed in the Spirit of our mind: (b) and to obey from the heart.

(a) Eph. 4. 23. (b) Rom. 6. 17.

*Q. Why is it necessary to be renewed in the Spirit of our mind?*

*A.* It is necessary to be renewed in the Spirit of our mind, because (a) a corrupt Tree cannot bring forth good Fruit, nor a good Tree bring forth evil fruit. (b) And out of the abundance of the heart the mouth speaketh.

(a) *Mat. 7. 18.* (b) *Chap. 12. 34.*

*Q. For what other reason is it necessary that we should be renewed in the Spirit of our mind, and pure in heart?*

*A.* It is also necessary because Christ gave himself for us: to redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works. *Tit. 2. 14.*

*Q. Is there any other reason why it should be necessary to be renewed in the Spirit of our mind and pure in heart?*

*A.* It is also necessary, because hereby (a) we are made meet to be partakers of the inheritance of the Saints in light: (b) And except we be born again we cannot see the Kingdom of God. (a) *Col. 1. 12.* (b) *Jo. 3. 3.*

*Q. Why can we not?*

*A.* Because God is light, and in him is no darkness at all: and therefore we cannot have fellowship with him and walk in darkness, *1. Job. 1. 5, 6.*

*Q. Are you able of your self to believe and repent, and make you a clean heart and obey Gods Laws?*

*A.* (a) I can do all things through Christ that strengthens me: (b) but without him I can do nothing.

(a) *Phil. 4. 13.* (b) *Job. 15. 5.*

*Q. Is Christ ready to enable you with his Grace and Spirit?*

*A.* He hath promised that (a) to him that hath shall be given (that is, that usith the strength he hath already received) and he shall have abundance. (b) And that if we who are evil know how to give good gifts unto our Children, how much more shall our heavenly Father give the Holy Spirit unto them that ask him.

(a) *Mat. 13. 12.* (b) *Luke 11. 13.*

*Q. What were those operations of the Holy Ghost which were proper and peculiar to the first Ages of the Church?*

*A.* First, the Holy Ghost whom the Father did send in Christ's



Christ's Name, did teach the Apostles all things, and brought all things to their remembrance whatsoever he had said unto them. *Joh. 14. 26.*

Secondly, (a) when the day of Pentecost was fully come, they were all with one accord in one place, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance: (b) And they were baptised with the Holy Ghost and with Fire, (c) when there appeared unto them cloven tongues, like as of fire, which sate upon all of them.

*Acts 2. 1, 4. (b) Mat. 3. 11. (c) Acts 2. 3.*

Thirdly, When (a) they were lead before Rulers, (b) the Holy Ghost did teach them in the same hour, what they ought to say.

(a) *Mark 13. 11. (b) Luke 12. 12.*

Fourthly, To one was given by the Spirit the word of Wisdom, to another the word of Knowledge by the same Spirit; to another the working of Miracles, to another Prophecie, to another discerning of Spirit, to another divers kinds of Tongues, to another the Interpretation of Tongues.

*1 Cor. 12. 8, 9, 10.*

Q. For what end were these extraordinary Gifts and Operations of the Holy Ghost?

A. By these the Holy Ghost was a witness that God hath exalted his Son Jesus with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins. *Acts 5. 32.*

Q. What Operations and Gifts of the Holy Ghost have and shall continue in all Ages of the Church?

A. The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. *Gal. 5. 22, 23.*

Q. Will God accept nothing less than absolutely Perfect and Sinless Obedience?

A. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous. *1 Joh. 2. 1.*

Q. What are the Special Means in the use of which we may expect the conveyance of God's Grace?

A. They are the *Word*, *Sacraments* and *Prayer*.

Q. *What* read you of the *Word* or *Holy Scriptures*?

A. I read that they are able unto make us wise to *Salvation*. 2 *Tim.* 3. 15.

Q. Is it not sufficient to believe as the Church believes, as the *Papists* say?

A. No: but I must (a) search the *Scriptures*: (b) And prove all things, and hold fast that which is good.

(a) *Jo.* 5. 39. (b) 1 *Thes.* 5. 21.

Q. May the *Scriptures* be understood by simple people in all things necessary to *Salvation*?

A. Yes: (a) God's *Word* giveth light and understanding to the simple: (b) And if our *Gospel* be hid, it is hid to them that are lost.

(a) *Pf.* 19. 7. *Pf.* 119. 130. (b) 2 *Cor.* 4. 3.

Q. Are the *Scriptures* able to make wise to *Salvation* without the addition of unwritten *Traditions*, which the *Papists* do make necessary?

A. Yes certainly: For all *Scripture* is given by inspiration of God, and is profitable for *Doctrine*, for *Reproof*, for *Correction*, for *Instruction* in righteousness: That the man of God may be perfect, thoroughly furnished to all good *Works*. 2 *Tim.* 3. 16, 17.

Q. How must we read and hear the *Word*?

A. (a) We must lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted *Word*, which is able to save our Souls. (b) And as new-born-babes, desire the sincere *Milk* of the *Word*, that we may grow thereby.

(a) *Jam.* 1. 21. (b) 1 *Pet.* 2. 2.

Q. Even meer hearing or reading the word is not sufficient?

A. We must be doers of the *Word*, and not hearers only, deceiving our own selves. *Jam.* 1. 22.

Q. What must we do besides reading and hearing God's *Word*, that we may yield obedience to it?

A. We must (:) hide it in our hearts, (b) and meditate therein.

(a) *Pf.* 119. 11. (b) *Verf.* 15.

Q. Must we not also pray to God for his blessing to make his *Word* effectual?

A. Yes.

A. Yes: we must pray unto God to (a) teach us the way of his Statutes. (b) And to incline our hearts unto his Testimonies.

(a) Ps. 119. 33. (b) Ver. 36.

Q. How many Sacraments are there?

A. Two: Baptism and the Supper of the Lord?

Q. What is Baptism?

A. Baptism is (a) washing with water, (b) in the Name of the Father, the Son, and the Holy Ghost.

(a) Acts 10. 47. (b) Mat. 28. 19.

Q. What is the inward spiritual Grace of Baptism?

A. It is the (a) washing of Regeneration, (b) or the washing away of Sins.

(a) Tit. 3. 5. (b) Acts 22. 6.

Q. What doth your Baptism oblige you to?

A. My Baptism obligeth me to put on Christ. Gal. 3. 27.

Q. What is it to put on Christ?

A. To put on Christ, is to name the Name of Christ, [Or, to profess Christianity,] and depart from all iniquity. 2 Tim. 2. 19.

Q. How doth your Baptism oblige you to depart from all iniquity?

A. So many of us as are baptized into Christ were baptized into his death: therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6. 3, 4.

Q. Doth not our Baptism oblige us to love one another, and to keep the unity of the Spirit in the bond of Peace?

A. Yes: For by one Spirit we are all baptized into one body. 1 Cor. 12. 13.

Q. What is the Lord's Supper?

A. The Lord's Supper is (a) Bread broken and eaten, and Wine poured forth and drunk in remembrance of Christ: (b) who was wounded for our transgressions, and bruised for our sins: (c) And whose blood was shed for the remission of our sins.

(a) Mat. 26. 26, &c. Luke 22. 19. (b) Esay 53. 5. (c) Mat. 26. 28.

*Q. How long is the death of Christ to be remembered in the Lords Supper?*

*A. As often as we eat this Bread and drink this Cup, we do shew the Lord's death till he come. [ Or, till he comes to Judgement. ] 1 Cor. 11. 26.*

*Q. May the Cup be denied to any that receive the Bread, as the Papists do to all the Laity?*

*A. No certainly: For Christ took the Cup and gave thanks, and gave it to them, Saying, Drink ye all of it. Mat. 26. 27.*

*Q. Is the Lord's Supper a Proper Sacrifice, or is the Body of Christ again offered up therein for the quick and dead, as the Papists say?*

*A. No, by no means: But (a) his death is therein shewed forth: (b) For otherwise must he often have suffered, but now once hath he appeared to put away sin, by the Sacrifice of himself.*

*(a) 1 Cor. 11. 26. Heb. 9. 26.*

*Q. What is the meaning of those words; Take eat this is my Body?*

*A. Christ hath told us his meaning in saying: Do this in remembrance of me. Luke 22. 19.*

*Q. Is Christ's body confined always to Heaven?*

*A. The Heavens must receive [ Or, retain ] him, until the times of restitution of all things: [ Or, till the last day. ] Acts 3. 21.*

*Q. How may we worthily receive the Lord's Supper?*

*A. Let a man examine himself, and so let him eat of that Bread, and drink of that Cup. 1 Cor. 11. 28.*

*Q. What if you should receive the Lord's Supper unworthily, that is, in the allowance of known sins?*

*A. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body: [ Or, not making a difference between the Lord's Supper and his ordinary meats. ] 1 Cor. 11. 29.*

*Q. What is the advantage that accrues to those who worthily receive it: that is, that receive it with firm resolutions against all sin, and with a thankful sense of the Love of Christ?*

*A. To such the Cup of Blessing which we bless, it is the Communication of the Blood of Christ, and the Bread which we break, it is the Communication of the Body of Christ. 1 Cor. 10. 16.*

*Q. How doth the receiving the Lord's Supper farther engage unto holiness?*

*A. The receiving thereof doth farther engage us to holiness, as it is a shewing forth of Christs death; whose love in dying for us constraineth us [to all holy obedience,] because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live to themselves, but unto him which died for them, and rose again. 2 Cor. 5. 14. 15.*

*Q. Doth it not for the same reason in a special manner engage us to love each other?*

*A. Yes: For we are commanded to walk in love, as Christ also hath loved us. Eph. 5. 2.*

*Q. For what other reason doth it engage us to love each other?*

*A. For this reason, because we being many, are one Bread and one Body, for we are all partakers of that one Bread. 1 Cor. 10. 17.*

*Q. What is Prayer?*

*A. Prayer is the making known our requests to God, with thanksgiving for all the good things we have received. Phil. 4. 6.*

*Q. Must not our hearts go along with our words?*

*A. We must lift up our hearts with our hands unto God in the Heavens. Lam. 3. 41.*

*Q. Then you cannot think it lawful to pray in an unknown tongue, as the Papists generally do?*

*A. No, in no wise: Seeing we must (a) pray with the understanding, (b) and pour out our hearts before God.*

*(a) 1 Cor. 14. 15. (b) Ps. 62. 8.*

*Q. Is it not for the same reason, unlawful to use Prayers in the Publick Congregations in a language unknown to the generality of the people, according to the custom of the Popish Church?*

*A. (a) Except men utter by the tongue words easie to*

be understood, how shall it be known what is spoken for they shall speak into the Air: (b) and how shall the unlearned say Amen, seeing he understands not what is said? (c) Therefore St. Paul saith, he had rather speak five words in the Church with his understanding, that he might teach others also, than ten thousand words in an unknown Tongue.

(a) 1 Cor. 14. 9. (b) Vers. 16. (c) Vers. 19.

Q. In what posture of body should we pray?

A. We should bow down and kneel before the Lord our Maker. Ps. 95. 6.

Q. How must we do that our Prayers and Thanksgivings may be accepted?

A. (a) We must lift up holy hands without wrath and doubting (of Gods power or goodness.) (b) And whatsoever we do in word or deed, we must do all in the name of our Lord Jesus Christ, giving thanks unto God, and the Father by him.

(a) 1 Tim. 2. 8. (b) Col. 3. 17.

Q. May we not pray to the Angels, and the Virgin Mary, and other Saints, as Mediators with God for us, as the Papists do?

A. 'Tis utterly unlawful so to do: For there is one (only) Mediator between God and Men, the Man Christ Jesus. 1 Tim. 2. 5.

Q. What if we regard iniquity in our hearts, when we pray?

A. (a) If we regard iniquity in our hearts, the Lord will not hear us. (b) But if any man be a worshipper of God and doth his will, him he heareth.

(a) Ps. 66. 18. (b) Joh. 9. 31.

Q. What shall be after death?

A. It is appointed to men once to die, and after that the judgment. Heb. 9. 27.

Q. Who shall be the Judge?

A. The Father judgeth no man, but hath committed all Judgement unto the Son. Joh. 5. 22.

Q. Who must appear before this Judge?

A. We must all appear before the Judgment Seat of Christ. 2 Cor. 5. 10.

Q. Who

Q. *Why must we all appear before Christ's Judgement Seat?*

A. That every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. 5. 10.

Q. *Who are they that shall not be Condemned by this Judge?*

A. There is no Condemnation to them that are in Christ Jesus [Or, are true Christians,] who walk not after the flesh, but after the Spirit. Rom. 8. 1.

Q. *What shall immediately go before the general Judgement?*

A. All that are in the Grave shall hear the voice of the Son of God, and shall come forth. Joh. 5. 28.

Q. *What shall follow the general Judgement?*

A. To them, who by patient continuance in well doing seek for Glory, Honour, and Immortality, Christ will give Eternal Life; but to them who do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, upon every Soul of man that doth evil: But Glory, Honour, and Peace, to every man that worketh good. Rom. 2. 7, 8, 9, 10.

Q. *What shall become of this World after the Judgement?*

A. The Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the Works that are therein shall be burnt up 2 Pet. 3. 10.

Q. *Seeing you profess to believe these things, what manner of person ought you to be?*

A. (a) I ought to live in all holy conversation and godliness, and to be diligent, that I may be found of God in Peace, without spot and blameless. (b) And to be steadfast, immoveable, always abounding in the work of the Lord, for as much as I know that my labour is not in vain in the Lord.

(a) 2 Pet. 3. 11, 14. (b) 1 Cor. 15. 58.



### *The Creed.*

**I** Believe in God, the Father Almighty, Maker of Heaven and Earth; And in *Jesus Christ*, his only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried; He descended into Hell; the third day he rose again from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints: The forgiveness of Sins; The Resurrection of the Body; And the Life Everlasting. *Amen.*

### *The Lords Prayer.*

**O**Ur Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done, in Earth, as it is in Heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation: But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



## The Ten Commandments.

**G** O D spake these words and said, I am the Lord thy God, Thou shalt have no other Gods but me.

II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shew Mercy unto thousands in them that love me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel, and thy Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

*Morning*



## A Morning Prayer.

**O** Most Blessed and Glorious Lord God, I thy poor *Creature* do desire in all humility to offer up unto *thee* my Morning Sacrifice of Praise and Thanksgiving which I beseech *thee* most graciously to accept in and through *thine* only begotten Son and my dear Saviour.

I praise thy holy Name, that *thou* hast preserved me from the dangers of the night past, whereas I might have *felt* the Sleep of Death, that *thou* hast refreshed my Body with comfortable rest, and hast raised me to see the light of another day, to walk before *thee* in the Land of the Living. In *this* O Lord, I live, and move, and have my being, and unto *thee* am I indebted for all the Comforts of my life, which are more than can be numbred. O that the Riches of thy goodness and forbearance, and long-suffering might lead me to Repentance. Lord humble me that I have not rendered unto *thee* according to the great mercies I have received from *thee*, that I have been so forgetful of *thee* and disobedient to thy Holy Laws, that I have sinned against Heaven and in thy sight, and have made my self unworthy to be called thy Child, and to receive the least good thing at thy hands.

Good Lord, give me such a sense of my sins, as may beget in me an holy hatred of them, and that godly sorrow for them, which may cause me for ever to leave and forsake *them*: And then according to thy tender mercies in Christ Jesus, be thou graciously pleased to blot out all mine iniquities, and to give me the free and full pardon of them.

Enable me by Faith to embrace the Promises, and obey the Precepts of the Gospel: Give me such a Faith as may purifie my heart, and overcome all the temptations of the World, the Flesh and the Devil.

O let thy Holy Spirit sanctifie me througout, and give me more and more Grace and strength, wheteby I may be enabled to subdue all my corrupt and sinful affections.

O let thy Grace which hath brought Salvation to me teach me, that, denying ungodlinefs and worldly lusts, I may live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for me, that he might *redeem* me from all iniquity, and make me zealous of good works. Wean my heart from all the *vanities* of this World, and help me to let my *affections* on things above, where Christ sitteth at the Right hand of God. And I *beseech thee* to watch over me for good this day, grant that I fall into no sin, nor run into any kind of danger; but that all my doings may be ordered by thy Laws, to do always that which is *righteous* in thy sight.

Together with my self do good unto all *Mankind*: Let the whole Earth be filled with the knowledge of the Lord, as the Waters cover the Sea.

Bless thy Church in these Kingdoms: Bless our King and all that are put in Authority under him.

Be Good and Gracious to all my Relations, Friends, and Acquaintance, and to his whole Family.

O that we may have Grace to serve thee acceptably, with *reverence* and *godly fear*, and so live together *here*, as that we may live together in thine *Heavenly Kingdom*.

Forgive, I *beseech thee*, all mine Enemies, and give me Grace to love them, and to do good unto them: Relieve all that are under any *affliction*: And guide us all by thy Counsel, till at last thou shalt receive us to Glory, through the mediation of our Lord Jesus Christ, in whose Holy Name and Words I continue to pray:

*Our Father, &c.*

*An*



*An Evening Prayer.*

**U**Nto thee, O Lord, I commend my self this Night returning thee all possible praise for my preservation, and all the Comforts of this day, and my life past but especially for that unspeakable gift of thine, Jesus Christ; and all the blessed helps and advantages for the obtaining Eternal Happiness, which thou hast vouchsafed me in and through him.

O let this love of thine constrain me to all holy obedience: Let me be perswaded by thy mercies to offer up my self a living Sacrifice, holy and acceptable unto thee which is my reasonable service.

I humbly beseech thee, remember not against me any of the follies or infirmities I have been guilty of, and keep me this night under the wings of thy Providence. Let not any fears disturb me, nor evil thoughts seize on me: Give me comfortable rest and sleep, and raise me up in the Morning with a quick sense of thee my God, and with renewed resolutions to spend the remainder of my life in thy fear, and to thy glory. This I humbly begin in the Name of thy Son and my dear Saviour Jesus Christ and farther pray as he hath taught me:

*Our Father, &c.*

---

*F I N I S.*

